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THE KOREA MISSION FIELD



REV. J. W. HITCH ON PACK HORSE.

SEE PAGE 221.

SEOUL

KOREA

THE KOREA MISSION FIELD

A MONTHLY MAGAZINE.

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EDITORIAL.

SOME BY PRODUCTS OF PRESBYTERIAN ANNUAL MEETING.

The convening in one place, for ten days, of approximately all the members of all the stations, of a mission, apart from business transacted, is an event in social and spiritual utility of the first magnitude. This annual furlo of a mission on the foreign field, embraces not a few advantages unknown to the homeland furlo. It is a grand thanksgiving season of reunion,

“Where dear families are gathered
That were scattered on the wild,”

(some of them a week's overland journey from the nearest railway); gathered to the place of welcome and friendship, of gladness and heartening for accordant recommitment to fuller service and larger victory in and for Him who has called us to be His representatives in Korea.

This year in June the Presbyterian Mission convened in Pyeng-yang, a most admirable centre for such rendezvous because of the practiced hospitality of its missionaries and the number and neighborhood of its homes which cluster about an adequate building well suited to meet the needs of such a gathering.

In addition to the usual social privileges in the homes where groups of guests were entertained—each group, on every successive evening, was borne on “The merry go round” to the evening meal of the day into some other home to meet a fresh social circle, thus facilitating the largest acquaintance and the closest friendships.

The children of the mission attend Annual Meeting. Indeed “A little child shall lead them” finds fulfillment in that a baptismal service for babes is the outstanding feature of the initial service of Annual Meeting on Lord's Day morning, each child being baptized by the missionary selected by its parents.

Moses, through committees, performs the heavy business functions and succeeds in proportion as the Aarons and Hurs hold up his hands in a voluntary half-hour before-breakfast-prayer meeting of a vitally normal character.

In the morning session of the Presbyterian Mission the recess of fifteen minutes is succeeded by a half hour devotional service, conducted by someone previously appointed, unless a visitor shall be present who has a special message.

One such service was conducted by four coöperating Pyengyang Moksas. Kil Moksa, pastor of the Central Church, whose auditorium accommodates fifteen hundred twice on Sunday and a thousand at the midweek prayer meeting, made the address which, in its composition, spirit and delivery seemed altogether logical, loving and eloquent. The preacher spoke all over and through and through;—with heart, soul, mind and strength, and in manifest fulfillment of "Lo I am with you." Humor was not lacking, nor humility. The speaker deprecated having been called upon to address his spiritual fathers, and then proceeded to remind them that if the Koreans did worthily it could only be because their "fathers" gave valiant leadership, lifting "high the royal banner!"

At another devotional service Mr. F. N. D. Buchman, of Hartford, spoke. He is a specialist in that greatest yet decadent art of personal Christian work and is bound for Peking where he hopes to gather a class of from fifty to a hundred choice spirits whom he may assist in equipping for this most effective arm of Christian service. This is with a view of adequately seconding large Evangelistic movements soon to be inaugurated in the Chinese republic.

The Methodist Annual Conference was held in Pyengyang synchronously with the Presbyterian Annual Meeting and a fraternal delegate was despatched by each convention to the other. Bishop Welch, appointed last May, Resident Bishop for Japan and Korea, who since then has commended himself not alone to his own but to all the Korean Missions as worthy of the loving confidence of all, visited and addressed the Presbyterian Meeting. His most heartening words warmly indorsed the suggestion of last year's Federal Council to the Korean churches that they convene a Federal Council in the near future similar to that of the missions'. This suggestion, which already had found cordial indorsement in the bounds of all the other missions, had in their present conference found unanimous indorsement and delegates had been elected thereto.

The spirit and the promptness of the Korean response to the suggestion of our Federal Council last September, augurs well for one Church of Christ in Korea in the not distant future.

On Sunday morning all who desired were invited to visit half a dozen of the Presbyterian Sunday Schools of Pyengyang. The one of greatest interest was not the largest numbering hundreds and convened in a commodious and down to date edifice, on an elevation overlooking the city; but one gathered in an ancient, tho well preserved Korean structure, on a low level, reached thro a maze of narrow, crooked streets in which were convened two score white robed adult Koreans engaged in the study of the Bible, probably much the same picture as was presented in that same structure twenty years previous when here was opened by Dr. S. A. Moffett the first Sunday School in Korea. "What hath God wrought!"

THE CIRCUIT RIDER IN KOREA.

The nearest approach America knows to an evangelistic missionary's life in Korea is that of the circuit rider of pioneer days. Such a missionary usually has from twelve to seventy-five churches under his care, some comprised of groups of about twenty people, others having as many as six hundred members; some only two or three miles apart, others separated by thirty miles. In the latter case a day's travel is required to go from one to the other church,—travel made slow because a missionary, like an army, though perhaps mounted on horse or bicycle, must nevertheless "travel on his stomach" through a hotelless, spare-roomless, bedless land. Therefore, at least a few blankets and provisions must be laden on a tough, slow-footed, thirty-miles-a-day-traveling pack-pony led by a horseboy, to whom the flight of time means nought.

The average circuit rider visits his churches twice a year. For these visits appointments are made often months in advance. In "swinging round the circuit" it is often late afternoon or evening before the appointed church is reached. Usually just outside the town the circuit rider is met by a procession of white-robed figures,—not angels, yet, though Christians,—and escorted to a low room perhaps ten feet square in a thatched, or occasionally tiled, house. This room has been specially "cleaned" for the use of the missionary. Even so it is better not to look under the mats. Sometimes, to be sure, the circuit rider would prefer to stay outside, but courtesy forbids; and so he sits on the floor for hours examining church records, conferring with officers, and examining candidates for baptism or for the timid entrance into the catechumenate. When the candidates are women they are usually so nervous and frightened that with averted faces they can scarce summon courage to answer the few simple but necessary questions. This work, with the church service following, often takes until midnight. When at length one lies down, rest is by no means assured, for in nearly all Korean houses there are many "preventives of sleep," while outside, across the fifteen foot courtyard, are horses, cows, pigs, and chickens, some of which retire late and some of which rise early. In the morning after breakfast and prayers the circuit rider is away again. For months each year this is a daily experience.

In the work of his circuit the missionary is associated with Korean pastors and unordained helpers, each in charge of from one to ten churches, depending on their size and ability to pay the modest salary of from five to ten dollars a month. He also oversees the work of colporteurs supplied by the Mission or Bible Society, and evangelists and Bible women supported by the churches. There are also a number of primary schools and their teachers, and each little church has its officers—lay-preachers these—deficient in education, as a rule, save that God's Word is in their hearts as a burning fire that cannot be restrained.

The circuit rider is head and front of all spiritual activities in his circuit. His eye (and the eye of his wife oft-times) must be over all, and his hand in most of the work done; and what he is his people tend to

become, for everything he does is eagerly observed and tenaciously remembered—observed sometimes from the unfair vantage-point of a peep-hole made by a moistened finger in the paper of a glassless window, and sometimes, as a result of the more disconcerting Oriental custom of opening a door and walking in unasked and unannounced. Privacy is almost unknown in Korea, and even the foreigner is compelled to live constantly in the public eye at considerable risk of getting rubbed, at least, if not chafed. Well do the people know on what plane of spiritual life their missionary lives before he begins even his second trip around his circuit.

The circuit rider is also executive head of the work in his circuit. This is of two kinds: the edification in Christ of Christians and the winning of non-Christians. Two or more meetings of all leaders in the circuit are held each year, at which times everything concerning the circuit is discussed. Reports from churches, colporteurs, evangelists, and Bible women are heard. Plans for raising salaries are made which, however they may stimulate interest, have never yet stooped to anything less than direct giving; no bazaars, suppers, or entertainments for the painless extraction of money having ever been held in these churches. Days are appointed for offerings; villages on which evangelistic effort is to be concentrated are decided upon; pledges for personal work among the unconverted are taken; Sunday School lessons are chosen; curricula for Bible study classes, one to four in each local church and two or more district classes, with teachers for the same, are determined upon. This work influences every Christian in the country and demands closest attention. Throughout the year the missionary must keep in constant touch with all who are associated with him, and by letter or personal visit insure the work being done when and as agreed; for executive power is as yet undeveloped in the Korean character, and many are the difficulties arising from its lack.

In working out these plans, difficulties and problems innumerable, and joys and heart stirring experiences not a few, are encountered. In a difficult field where three fine souls are working, a member of a large and influential family became mentally unbalanced. These three people literally spent days praying with the man, for demon possession and exorcism by prayer are realities to Korean Christians. Success so far crowned their efforts that the man came to the Mission Hospital in Pyeng-yang where he stayed several months and returned home apparently well. He became a Christian, and for two months strove to win his relatives and neighbors, who, rejoicing over his return of reason, accepted Christ and set apart a building for a church. Soon thirty people were regularly worshipping there. The missionary came, rejoiced with the people and accepted this man as a catechumen. In the middle of the night following he was aroused by someone making a disturbance outside his door. It was this man, wildly insane again. The Christians, believing the evil spirit had returned, got him into the house and spent the rest of the night praying for him. In the morning he was somewhat quieter, so the missionary gathered the man's relatives together to persuade them to continue their new interest in Christ; and, after comforting as well as

possible the three who are the salt of the particular neighborhood, at ten a.m. left for an appointment seventeen miles away. Arrived there he had no sooner entered the house than he heard a voice which he recognized as belonging to an old man, blind, deaf and friendless, whom he had met three months before fifty miles away. Going out he found the old man in a more pitiable state than before, for that frosty morning in crossing a stream he had fallen into the water. What could be done? The old man was made comfortable for that day and steps taken toward a permanent solution of his problem of life, by no means an easy task in this land of few charitable institutions. For such experiences every missionary needs a wisdom greater than Solomon's.

If all Christians, the missionary included, were more like their Lord, a difficult class of problems would vanish. Right out of heathenism, with Christian character unformed and with few examples to inspire, new ideals, though sincerely professed, are with frailty lived up to. How is one to rebuke the sin yet save the sinner? An old man, once wealthy but later penniless, on examining a school treasurer's books, thought the treasurer had embezzled fifty *yen*. Following good Korean precedent he went to the man's house, hailed him out and in a loud voice told him, and incidentally all his neighbors, all about it. A quarrel between the two arose, and strained relations in the church resulted. An examination of the books proved there had been no embezzlement. But the bias of long years of pride and station lived before he knew Christ was in ascendancy in the old man's heart, and he would not retract his statements though he had to admit he had no proof for them. Finally it became necessary to discipline him; whereupon he threatened the missionary with arrest for complicity in the embezzlement. However, when the missionary reached his village the old gentleman was ill. The missionary called upon him and was received without cordiality. But after a few verses of Scripture and prayer his cold heart thawed a little and that night thinking it all over, his hard, proud spirit broke and he confessed first to God and in the morning to the missionary. In less than a month he died a triumphant death having led his son, hitherto an evil man, to Christ, because the latter saw, and was greatly moved by, the change wrought in his father.

Sometimes a whole church goes wrong. One church informed the missionary that he would never be allowed to enter it again. Indeed, individuals there threatened to kill him. They were clearly in the wrong but the mob-spirit so easily aroused in this people had possession of them, and collectively they were ready for anything, though taken singly each was more tractable. The circuit rider cancelled all other engagements and for ten days stayed by that church. All officers were forced to resign. Those who were leaders in wrong doing were disciplined and for a considerable time the outcome was problematical. God gave grace, however, and eventually the whole church repented. To-day no church in his whole circuit welcomes the missionary so warmly as this one. Sometimes such experiences come so thick and fast and are so difficult that one longs to lay down his work and rest.

There are other experiences, however, some ludicrous, some heroic, some sublime. At a little church three years out from heathenism the missionary, noticing the generally unwashed condition of a really fine congregation, said *to the children*: "I had intended to take a photograph of this congregation this morning but you children have forgotten to wash as your parents tell you to do every morning. You would be ashamed if I should take a picture of you in this condition. But if you will hurry home, wash, and return at once I will wait and take the picture." The sight that followed, almost every man woman and child making for home in a new-found eagerness for cleanliness, previously in that church not next to godliness, and returning washed, combed, and freshly clad, is one that the missionary will long remember. It gave a fine opportunity for a talk on the proper preparation for, and decorum during, worship of God.

In another village a poor farmer, to buy a church, sold his only ox. In the first flush of the joy his devotion and sacrifice called forth he passed the winter. But spring drew near and with it no prospect of getting his work done on which depended his very life. So, in deep distress, he came to the missionary. Self-support is so firm a principle of the Korea Mission that this year in the Pyengyang territory the Mission's gifts total only one-sixteenth of that which the native church gave; but even this principle is a good rule to break sometimes, and the missionary lent the man twenty *yen* to buy another ox, making it sure to him once more that the Lord had directed him to sell his ox and buy the building, of which the missionary also was sure when eventually he got his money back.

In one church a man under suspension was inquired for and visited. He and his old wife were found alone. So little affection have some husbands and wives that this man had never told his wife much about Jesus because she was deaf and it was difficult to speak to her. The missionary, however, when he learned the circumstances, gave most attention to her, and after he had told of God's love and Jesus' sacrifice for her the old woman broke down and cried saying none had ever before told her that she, old, deaf and neglected, might be saved. Squatting there in the courtyard of a miserable tumbledown mud house, she covenanted to give her heart to the Lord, and her husband to begin again. Thus it is that one often feels that he has been near the gates of Heaven.

This in brief is the circuit rider's life. Were it not for the sustaining grace of God no man would stand the strain and stress of such a life for long. With the Apostle Paul the circuit rider can also say: "There is that which presseth upon me daily, anxiety for all the churches."

J. G. HOLDCROFT.

THE HORSE RIDDEN.

THE PACK AND PACK-HORSE.

As shown in the picture the pack consists of two boxes roped one on either side of the horse, as John Gilpin would say: "to hold the balance true."

One box usually contains the food and utensils necessary in the commissary department, while in the other are the clothes, books, papers and other articles to be used on the trip. There is also a cot which can be folded into small compass and placed on top of the boxes when the load is put on, and either oil-cloth or oil-paper with which to protect the load in case of snow or rain. Next comes the bed-clothing folded into a bundle of such size as to extend over the whole load, and serve as a seat for the rider. Then there is the umbrella, too often forgotten in real life, but seldom if ever, when the missionary is pictured in "Life" or some of the other funny papers—so called—at home. The funniest thing about some of the things that appear in these papers is that they should be considered funny at all.

Since so much has been written about the Korean pony, the writer hesitates to add anything more, but in the interest of science and of truth, this much must be said; the quiet, sleepy appearance assumed in the picture is pure sham and all hypocrisy. Let another horse appear and he will instantly change into a snorting, screaming, charging embodiment of primitive fury. With no apparent inconvenience caused by the heavy load on his back and the horseman clinging to the halter (an impediment which more than equals his own weight) he will charge the other horse with most surprising speed and terrible ferocity. In battle his forefeet and teeth are very effective weapons. So dangerous are his teeth that the Korean pony usually wears a muzzle somewhat like the muzzles we put on dogs at home. This muzzle is not shown in the picture since it was removed in order that a rope might be inserted in his mouth to aid in the photographing process. It must not be inferred from what has just been said that another horse is the only stimulus that will make him functionate in this furious manner. At times I have seen them act this way without any apparent cause at all. For example: one day after the load had been put on, the horse was quietly standing in the road with the horseman a little in front holding the halter rein, when suddenly he made a jump that brought one of the boxes in contact with the horseman's back with such force as to prostrate him, and before anything could be done to help, the horse had dragged his master, perhaps it would be more appropriate to say his owner, around on the frozen ground sufficiently to remove large patches of skin, besides spiking him in the hand with the spikes in his shoes. After the fracas had been quelled enough to allow a remark, I asked the cause for such calamitous conduct, and was met by the surprising statement from the horseman that he supposed that he was playing. Well if that was playing I would hate to be around when he was fighting.

Acknowledging all its discomfitures and draw-backs the missionaries have never been able to completely discard the pack-horse as a means of transportation, for almost no road is too hard for him to negotiate and he usually arrives, and this is much more than can be said of such modern contrivances as motorcycles and bicycles. Furthermore, while one would not choose the pack in preference to a library easy-chair, yet it is not altogether a bad place for reading and many a volume has been disposed of in this way.

When the final balance is struck and all the vexations, and annoyances, and delays caused by our little friend have been set over against the good that has been accomplished by him, I think the balance will be in his favor and it will be found that he has been a great factor in the propagation of the Gospel in Korea.

J. W. HITCH.

NORTHERN PRESBYTERIAN ANNUAL MEETING.

The thirty-third Annual Meeting of the Chosen Mission of the Presbyterian Church in the U.S.A. was held this year in Pyengyang, from June 24 to July 4. "Old Timers" remarked more than once that it was "real Annual Meeting weather;" for though it was only the end of June, the air was hot and humid and everything was "sticky." Early in the first week came a sultry rain, which was, however, welcomed by the hosts, who had already seen their strawberry patches dry up, before the guests arrived. The rainy days were interchanged with hot moist ones, which at least gave the spice of variety. However, taken all in all, the weather was not too uncomfortable. The gentlemen found it possible to keep their laundry bills down, by always being able to wear coats.

The Meeting officially opened on Sunday morning by the regular service of worship in the Women's Bible Institute,—where, by the way, all the sessions were held. Rev. H. E. Blair, of Taiku, the retiring moderator, led the service and preached a most helpful sermon, pointing out the revelation concerning God's person, in the Lord's Supper. Before the sermon, the usual baptismal service was held. Katharine Louise Hoffman, William Dayton Roberts, David Thomas Mowry, and Albert McFarland Smith were presented; Dr. Cyril Ross, Rev. C. L. Phillips, Rev. J. Y. Crothers performed the ceremony. Following the sermon, the Communion of the Lord's Supper was celebrated, Rev. H. E. Blair and Rev. W. N. Blair conducting the service.

In the afternoon, at 4.30, our Mission had the glad privilege to unite in worship with the Northern Methodist Mission, whose Conference was also in session in Pyengyang. Bishop Herbert Welch preached a most interesting sermon from the text, "Surely the Lord is in this Place," pointing out the often forgotten immanence of God in the ordinary things of life. The Presbyterians were very happy to meet Bishop and Mrs.

Welch, and welcome them to Chosen, and also to greet their other fellow laborers of the Methodist Mission.

The regular business session opened on Monday morning at 9 o'clock, by Mr. Blair, the retiring moderator being ruled out of the chair, when he wanted to make the presentation speech of a gavel to Mr. Koons, the new Chairman. The latter gave him a very early opportunity to do so, however. First he presented last year's gavel, which was in the shape of two spheres connected, and a handle. He likened it to many things. First to the Mission, one ball for Kangkei, the other for Taiku, the extreme north and south stations of our Mission. Then to two Annual Meetings, since Mr. Koons had had to moderate so much last year, due to Mr. Blair's absence. Then to two heads—Mr. Koons' and his own—since he hoped to have some chance to preside, to make up for last year. Next he presented a second gavel—the one for this year. It was composed of many old Korean coins, bound through the middle by a brass bar, and a silver plate on each end, a handle being attached. This represented the Korean people, from the millions of their hands, which had handled the money. It was also like Mr. Koons—his many varied traits of character all bound up in one personality; and finally like the Mission, many individuals, but bound together by a common purpose, into a hammer to smash the works of evil, and to build up a strong temple for God, here in Korea. Mr. Koons "came back" in characteristic style. He assured Mr. Blair that he would be given a chance to make up for last year, because he knew there were going to be times when both he and Mr. McCune, the vice-chairman, would want the floor at the same time.

Then proceeded the usual round of Mission business, reports of committees, references, elections, appointments, speeches, etc. The despatch with which the routine duties were executed was a thing to be admired by a new-comer. However, nothing got by unnoticed. A bad phrase, an under or over statement was pounced upon and sent back to the committee for re-statement.

There was a recess from 10:15 to 10:45, and then from 10:45 to 11:15, there was a half hour of devotion. Usually some member of the Mission led, but one morning, we were privileged to hear four of the local Korean pastors, two of whom led in prayer, and the other two spoke. Another time we heard from the Rev. Pooler, the delegate from the Scotch Mission in Manchuria; and once from Dr. Wells, who was in Pyengyang to say farewell, before going to America.

There were many afternoon sessions this year, because of the surprisingly large amount of business that came up.

The second Sunday, the usual Foreign Service was held in the afternoon; Rev. Archibald Campbell of Kangkei preached. Dr. W. M. Baird made a short farewell address to the Community.

It was hoped that adjournment could be reached by the night of July 3rd, but it was not, and the Fourth was desecrated. Someone objected, but Dr. Moffett quickly rose and said, "Mr. Chairman, the Continental Congress was in session on July 4th!" In the afternoon and evening, however, lost time was made up by the biggest Fourth of July

celebration Pyengyang ever saw. It began at 4 p.m. with a patriotic service at which Dr. Wells read President Wilson's speech, and the National hymns were sung. Then came the stunts for the children, enjoyed perhaps mostly by the staid grown-ups. A basket supper followed this, and was certainly appreciated, if amount of food consumed is any indication.

The same old line of necessary business was put through—percentages adjusted, requests granted or refused, apportionments made, changes planned; but there were a number of special actions which should be mentioned. The most important of these was that pertaining to Mission Schools. The Mission thought long and hard on the difficult situation and considered all sides, but finally came to the conclusion that for the present, at least, further negotiations with the Government were useless under the present law, no matter what the interpretation. The schools are to remain unregistered for the rest of the period of grace in hopes that the law concerning Private Schools will be changed.

Another important action concerns Manchuria. Mr. Pooler of the Scotch Mission in Manchuria, came to the meeting as a special delegate. He told of the Koreans in the territory and strongly urged our occupation of the field. Shin Bin Po was adopted by the Mission as the site for a new station, and we were assured that the Scotch Mission would establish a station there also, in connection with ours. Rev. and Mrs. W. T. Cook were assigned to the new station, with Rev. and Mrs. T. S. Soltau, who have been here for that work for the last three years. In some ways the step is one of extension, in that it requires the expense of a new station, and in that it is the grasping of a great opportunity to use the Korean church in other lands. But in other ways it is only a step of conservation, for the Koreans that have gone there, have gone right out from under our care—so many of them Christians from our own churches.

The Mission also voiced its opinion that it was not a wise plan to have future members go first to Japan for language study, but that the new people should first take up the tongue they were going to use most, and then later, if advisable, study the national language.

In assignment of work, the woeful lack of men was apparent. The apportionment committee had a most unenviable task of trying to make both ends meet, but couldn't succeed in filling all the urgent needs. A cable was even sent to a likely man in America, hoping that it would speed his decision to come out to fill a place that must be filled soon, somehow. Dr. and Mrs. Bigger and Miss Reiner were transferred to Pyengyang, the latter to reside at Andong until June. Of new workers expected Dr. and Mrs. Wm. R. Galbreath and Miss Jennie Mr. Rehrrer were assigned to Kangkei, Miss Helen W. Anderson to Pyengyang and Miss Marjorie L. Hanson to Andong, Mr. and Mrs. H. H. Underwood are located in Seoul.

The special features of the Meeting were many. Each evening we had a "merry-go-round;" the guests of the several houses were traded off, so that each night they dined at a different board. This made a most pleasant way of renewing old acquaintances, and of forming new ones.

The ladies distinguished themselves most pleasingly, by serving iced-tea every afternoon. A great burden was lifted from the hearts of the mothers each morning by the Kindergarten for the kiddies, conducted by the older girls. This enabled the "Married Ladies" to attend more meetings.

We had a number of visitors, from Japan, China, and America. Among them were Miss Sherman, fraternal delegate from the Japan Mission, Mr. Pooler from Manchuria, who has already been mentioned, and Mr. F. N. D. Buchman, with three Yale men, on their way to China to prepare for Mr. Sherwood Eddy's meetings next fall. One morning Bishop Harris came in and greeted us, telling us how glad he was that he was no longer a "bishop" but just a "plain missionary."

The first Tuesday night there was a Glee Club and Band concert, given by the men of the Union College. The quality of the music surprised most of the audience, and all applauded Mr. Mowry's untiring efforts. On the second Monday afternoon, we were all invited to a small feast in the local Church school, given by the Pyengyang churches. Everyone who was able to go enjoyed it greatly. Saturday afternoon, there was a Baseball game, between the "old timers" from America, and the boys from the College. The Koreans "put it all over" the Westerners, and showed them how to play their national game, to the tune of 9—3.

The meeting could not have been completed without a "stunt-night," so although the Apportionment Committee were sweating over knotty problems, the rest gathered on Monday night and Dr. McCune and Dr. Whiting did their worst. They got valuable assistance from other members of the Mission.

The "Single Ladies' Frolic" also deserves honorable mention. On Saturday evening, all the single ladies gathered on Miss Best's lawn and had a picnic supper. Afterwards "in the gloaming," they froliced—playing "Farmer in the Dell," and "London Bridge is Falling Down." Mr. McMurtrie, our lone, (I didn't say "lonely,") single man was not there, but when the single ladies had their picture taken, after the big Mission picture, there was Mac in the centre of the group, looking as sweet and as maidenly as any of them.

The early date of the Meeting seemed very popular, except with the folks from Kangkei. The Educational people are especially helped; they don't have to leave their work as they did in September. Everyone is happy that the dark cloud of Annual Meeting is lifted, at least for this year, and they can spend the summer in peace. So after electing Dr. McCune of Syenchun, chairman for next year, and Mr. McFarland of Taiku, vice-chairman, the Mission set the date for next Annual Meeting for next June 23rd, to be either in Syenchun, or Pyengyang.

A. CAMPBELL.

SELF-CONTROL.

(ADDRESS GIVEN AT A DEVOTIONAL PERIOD DURING THE
NORTHERN PRESBYTERIAN ANNUAL MEETING.)

And every man that striveth in the games exerciseth self-control in all things. 1 Cor. 9:25.

The thought that I desire to bring to you this morning is that of self-control.

Many of the great catastrophies of nature are caused by good forces "running amuck," forces gone beyond control of their natural bounds. These hot days we welcome each refreshing breeze, but a few weeks ago the refreshing breeze "ran amuck" down near Chungju and became a tornado lifting a number of houses high into the air and hurling them to earth again.

Fire is a great blessing to mankind—with it we cook our food, heat our houses and generate the steam that drives the wheels of commerce, but not long ago fire "ran amuck" in Atlanta and swallowed up more than fifteen hundred dwellings.

Rain too is a beneficent force, but one day I saw the terrible effects of rain when it "runs amuck." Benson creek is a small stream in Kentucky that almost dries up in the Summer. One night there was a cloud-burst in the Benson hills and the little creek became a raging torrent carrying destruction in its course. It swept through a railroad-cut and set the ties, with rails still attached, on their ends and farther down snapped the rails apart and made a beautiful bend with the track down into a large potato field. It dug the potatoes out of the ground and festooned the trees in the creek bottom with them. It hurled a steel bridge from its footings and bent it around the trunks of near-by trees. It overturned a house in which a family of four were sleeping and carried away a little girl and hung her up in one of the trees as the potatoes had been hung.

On every hand we see how the benign forces of nature may cause terrible havoc when allowed to get beyond control. We find the same is true in the spiritual realm—virtues may "run amuck" and cause great havoc.

Love uncontrolled may degenerate into low passion on the one hand or into mere kindness or sentimental gush on the other.

We do not usually think of hate as a virtue but hate of sin in all of its forms is a great virtue and no one without a capacity for hating can lay claim to a well balanced character. However hate may "run amuck" and degenerate into cruelty and murder.

Liberty when uncontrolled runs into libertinism, gluttony and drunkenness. Obedience may degenerate into lack of initiation, stagnation and slavishness.

The well-poised man is one who hits the "golden mean" and allows no virtue to develop beyond its bounds or to go without its corresponding check.

Jesus was such a well-poised Man. He had a great capacity for

love and He was also a splendid hater of wrong. He knew how to assert his liberty of action in the face of unlawful interference with His divine mission by His mother and by others. And yet He also knew how to bow in submission to His parents, to the law and to God.

Paul says in the text "every man that striveth in the games exerciseth self-control." In the games men struggled with each other for the mastery. Life is a great game—a struggle with adversaries. The life of Jesus was pre-eminently a struggle and I wish to recall some of the instances in Jesus' great struggle in which He exercised self-control.

When men are contending in the games it is easy for them to lose their grip when they are tired and exhausted. Then it is easy to resort to abuse or to strike foul. You remember that one day Jesus with His disciples came to a Samaritan village and asked for food and lodging. No doubt they were tired with their day's hard work. But because their faces were set towards Jerusalem the bigoted Samaritans turned them out of their village. At sight of this ungracious reception of the Messiah of Jehovah the wrath of James and John leaped beyond control and they asked "Lord wilt thou that we bid fire come down from heaven and consume them?" But Jesus ignored the rebuff, rebuked the disciples and led the way to another village.

Again in the great game of life men often lose control of themselves when fellow-members of their own company fail to see things from their view-point and refuse to follow their leadership. John one day with others saw a man casting out demons in the name of Jesus. They no doubt at first approached the man kindly and suggested that he should not work independently but in harmony with them. They reminded him that they had been selected as Apostles by the Master himself, that they were His official representatives and when the man refused to follow them they ordered him to stop his work. They reported their action to Jesus. He informed them that they had done wrong—the sin of intolerance had no place in the life of the Man who had himself well in hand.

Many a man loses his head when his opponents call him ugly names. You remember the Jews said to Jesus in the midst of a heated discussion "Say we not well that thou art a Samaritan? Now we know that thou hast a demon." But Jesus held himself in and proceeded calmly to lay bare the sin and hypocrisy of His opponents.

In the games men, too, often lose their temper and their control when they get an unexpected punch in a tender spot. Jesus one day crossed Lake Gaillee with His disciples and came to the land of Gadara. A pitiful example of non-control came running from the tombs to fall at His feet. The man had allowed a legion of demons to take possession of him. After Jesus had healed the man and the drove of hogs had rushed to destruction in the lake the keepers and owners of the swine came to Jesus and asked Him to leave their country. In their eyes He was a prejudiced Jew who was dangerous to their trade of pig-raising and they preferred pigs to eternal life. Jesus had no doubt come to Gadara to evangelize. He desired to accomplish a great work there but humanly speaking affairs took an unexpected turn. He had barely set

His feet on their soil before He was asked to leave. But He maintained His self-poise. He entrusted the work of evangelization to the healed demoniac and left.

It is the unexpected event that throws most of us off of our feet. Some time ago an auto was running along the road from Chungju to Pukang when a dog suddenly ran across the way in front of the machine. As one of the wheels struck the dog the auto swung around, leaped a ditch, climbed an embankment, ran over a man and plunged into another ditch. The chauffeur was not ready for the unexpected and lost his grip on the steering-wheel. The well-poised man is always on the lookout for the unexpected slight or disappointment or rebuff.

Many a man is nagged out of self-control. The enemies of Jesus nagged at Him constantly. They brought people to Him so that He should heal them on the Sabbath so as to raise an issue; they sent spies to watch Him; they sent policemen to arrest Him; they sent their cleverest debaters to discomfit Him but through it all He stood steady, alert, the self-mastered Man. Sometimes the clouds overhead rub against each other so much that they generate a great store of electricity. As they rush along they pass over a section of earth charged with an opposite kind and the clouds are no longer able to contain themselves. There is a blinding flash and a deafening crash as the cloud-charge rushes at its opposite on the earth. Often we go along gathering irritation from this person and that one—from this disappointment and that failure and then if we happen to meet our opposite, who in like manner has become charged with a multitude of petty annoyances, then there is the flash and the crash and we reap the painful fruits of our failure to maintain self-mastery. Boilers have safety-valves which allow the excess pressure of steam to escape into the air and saves the boiler from bursting. So many of us have the unfortunate habit of storing up irritation until we can contain our feelings no longer and then the sharp word, the unkind act breaks forth and hearts bleed and fellowships are severed. We too need safety-valves to let off the accumulated pressure into the sky. This morning prayer-hour is a safety-valve—a place where we can let off some of the accumulated pressure into the sky. Prayer is the great safety-valve that should be a fixed part of every life so that there may be a daily, yes an hourly outflow that we may always stand at normal pressure.

Of all the hard things to endure there is probably nothing harder than to endure being made fun of. They tried to make a laughing-stock of Jesus. They regarded Him as an unbalanced fanatic and the soldiers thought they would have some sport. They put a purple robe on Him: they made Him a crown out of thorns: they gave Him a reed for a sceptre and then with huge enjoyment they bowed the knee before Him and jeeringly said "Hail! King of the Jews."

Then after the soldiers had had their sport Pilate led Jesus out on the porch above the rabble below and pointing to Jesus said "*Ecce homo.*" Behold the man! Pilate probably wished to excite pity in the hearts of the rabble when he spoke the words but he spoke better than

he knew. "*Ecce homo*," Behold the *Man*! Not the weakling but the *Man*, master of himself in every situation, no matter how distressing, how trying.

When they drove the nails into His hands He was the *Man*—He prayed for those who wielded the hammers. When the thieves railed at Him He was the *Man*—He opened the gate of Paradise to one. When His mother came to the cross He did not give way to weakness but provided for her comfort. Even in death He was the *Man* and He shouted in triumph "*It is finished*."

Jesus was always the self-controlled *Man* because He could not be caught off of His guard, because He always had His hand on the throttle of His life. The words of the song we sang the other day come to me and they make a fitting close :

"Life is like a mountain railroad
With an engineer that's brave,
We must make the run successful
From the cradle to the grave.
Watch the fills, the curves, the tunnels,
Never falter, never fail :
Keep your hand upon the throttle,
And your eye upon the rail."

EDWIN KAGIN.

WOMAN'S CONFERENCE OF THE METHODIST EPISCOPAL MISSION.

The Woman's Conference of the Methodist Episcopal Church in Korea met in Pyengyang this year at the time of the meeting of the Annual Conference. All the women of the Mission, both married and single are members of the Conference but this year comparatively few of the married women were in attendance.

Bishop Welch was chosen as President of the Conference and we all felt that his presence helped to make it one of the best meetings we have had. Especially did we appreciate the helpful devotional talks which he gave us every day.

The meetings were held only in the afternoons and most of the time was given to the reading of reports, many of which were unusually interesting. The Educational, Evangelistic, and Medical Committees brought in reports which were adopted as policies for the future development of the work. One noticeable feature of the Educational report was the request from nearly every station for trained workers for Kindergarten and other children's work.

Only a few changes in appointments were made. Miss Blanche Bair was transferred to Chemulpo, her place at Kongju to be filled by Mrs. W. C. Swearer who expects to return to Korea in the fall. Miss Lula Miller is to move from Chemulpo to Wonju but continue her work on

the Suwon District. Miss Mary Appenzeller was assigned to work in the Union Academy in Pyengyang. Dr. Stuart, Dr. Hall, Miss Raabe, and Miss Marker are to go on furlough during the year.

SECRETARY.

WOMEN'S MEETING—PRESBYTERIAN CONFERENCE.

One of the features of the Presbyterian (North) Annual Meeting is the session when the women have a chance to speak for themselves and to themselves. This year the Women's Meeting consisted of a roll-call of the ladies who were present at Annual Meeting, when each lady responded with the outstanding feature of her work, giving an idea of the work that had been under her charge and a little glimpse of the way in which she had or had not been able to accomplish what she had hoped to do. The news coming as it did from far off Kangkai in the North and distant Taiku in the South with the six stations of our Mission which *lie* between gave us a passing glimpse of the lines of work which the various women of the Mission are responsible for. There was a mixture of school work for girls, school work for women, Sunday Schools for women, Sunday Schools for children, evangelistic work in the country, evangelistic work in the city, Bible Institute teaching where city and country meet, missionary societies to be guided, nursing in the Hospitals, home keeping and the teaching of the little ones in the various stations where the mothers are teachers as well as mothers. Through it all ran a strain of thankfulness and a great desire for greater ability to do the things that are entrusted to us.

The roll-call was followed by a Conference Hour, in which we discussed various phases of the work that are common to all the stations. As is usual with our meetings there was more to be said than could possibly be crowded into the afternoon. The first matter for discussion was the training and use of Bible women. Several who had had experience with Bible women made suggestions as to how best to utilize the women. Aside from the training which is to be had in the Bible Institutes is the individual help which a missionary woman may give to the woman under her charge in the way of training her in methods of teaching, in her own prayer life, in the conducting of class work, in house to house visiting and in the preaching to unbelieving women. It was suggested that instead of having one Bible woman who constantly travelled with the missionary, a very good way to train women was to take a promising woman and use her for several weeks and then pass her on to other work or to her home and take another woman for a time. This may not be so helpful to the missionary herself but it is splendid training for women and does away with some of the difficulty that arises in the country in the honor given to one holding an office and withheld from one who is doing volunteer work. It was more than once remarked that a Bible woman must be kept busy for her own sake as well as for the work's

sake. It developed that our stations differ in policy as to Bible women, there being stations where any one of the women of the station who is ready to undertake the task of looking after a woman is given charge of one while in other stations the privilege is given only to the young ladies who travel in the country and must have constant help in classes. It was the apparent opinion of those who controlled the time of women that it is a great responsibility and yet that one can very much increase her usefulness if she has the privilege of directing the efforts of such a woman.

The discussion of Sunday School work brought out the fact that a wave of new methods and plans is sweeping over the country especially in the work for children. In so far as these new departures increase the number of children reached they are to be welcomed but there is a growing tendency to introduce contests and to over-organize the schools, all of which take up the time of the Sunday Schools and in many cases draw heavily upon the time which should be given to direct Bible study and time which could more profitably be spent upon the learning of scripture. Several who are connected with the schools felt strongly that while some of the new methods were helpful there were others which were to be guarded against and that the part of the leaders now was to hold back from some of these unnecessary things and keep the schools true to the main purpose of their existence. The schools for women are not so much affected by such waves and the work in them has gone forward in much the same way as heretofore.

The discussion of ways to teach women to read showed that there were fewer women who do not read so we are encouraged to think that the labors of the past along that line have not been in vain. Various methods of charts and cards for teaching the character were explained and the suggestion was made that there was nothing better for the new beginner than the hymn-book as a reading book. Nearly all the stations have some plan for teaching the women to read. With such an easy character to work with, every woman in our churches ought to learn to read her Bible and certainly it will be a happy day when each one can do so.

Under suggestions of ways in which we women can help in the medical work, came the very practical suggestion of the needs of Severance Hospital for furnishings for the foreign wards. It was called to our attention that there were constant demands upon the Hospital for the foreign missionaries and that the furnishings were insufficient for the numbers that at times must be accommodated. A friend interested in America might readily supply part of the lack or even the missionaries themselves might add little by little to that stock of sheets, pillow-cases, towels and such that are being used for those of our number who must lay aside work and spend time in the quiet of the Hospital walls.

Each station in its own hospital work affords opportunities for the ladies in the calling upon the sick, the interest that may be shown in the nurses and in the possibilities in classes and privately in helping the women to a better knowledge of ways in which to keep their homes free from diseases.

When discussing the help that might be given to girls in their efforts to gain an education we were told that too much help to help themselves could not be given to girls. The amount of help to be given in that way need only be limited by the amount of missionary time we could profitably give to the oversight of the work as they did it and to the amount of work we could dispose of after the girls had done it. An out and out giving of help was to be deplored because of the effect that it might have upon the girl but a desire to help herself was to be encouraged in so far as we were able. All our schools are feeling anxiety over the disposition to be made of the finished products of the schools' self-help departments. Whether the war will affect the sales of embroidery, whether a general market for the work cannot be found are very vital questions with the ladies who have this part of our work in hand.

The hour was drawing to a close and the discussion of the remaining topics was very hurried. They were the old, yet ever present subjects dealing with our calling in Korean homes and the welcoming of those who come to our homes for sight-seeing. Several ladies spoke of the joy it was to go into the homes and know the women in their own surroundings and of how it often explained the actions of the women to know through what difficulties they sometimes came. The woman who slipped out of church early could be more easily excused when it was known that a beating awaited her if she did not reach home before her husband would reach there from another direction. Vain regrets were mentioned when a delay in calling on the sick resulted in a devoted friend going into eternity without a glimpse of the familiar face of the teacher whom she longed to see once more. The pressure of other work often leads us to neglect the visiting, putting it off until another day and that day so often never comes. The only way some have found is to have a regular day for visiting and to watch it jealously that it be devoted to that purpose.

As to the sight-seers who come to our homes, the question is a much more live one to the members of small stations than to those who are in the cities. The small stations are not yet past the day when the sisters from the town bring in the country cousins for a sight of the wonderful foreign house. It was said that general sight-seeing did not result in much good and some times encouraged women to come out of a curiosity that would not be endured among the Koreans themselves. Others could cite instances where there had been splendid opportunities to touch lives and point the way to Christ. A devout and devoted cook or sewing woman often finds a chance for seed-sowing that the lady of the house cannot take advantage of because the new-comer is so sure that she can not understand the foreign lady. Certainly every "sight-see" should be used as a chance to present Christ; a tract or a bright card to carry away often adds weight to the spoken word and surely "no word shall return unto Him void."

We always close our meetings sorry that so much has been planned for so short an hour and wishing that more time could be given to each of the questions that are brought up for discussion. The opportunities

and privileges seen almost too great as we go forward into a new year of work and each one must long for more devotion and more ability for the work as it lies before her.

HELEN MCAFEE McCUNE.

"SOMEWHERE IN KOREA."

V.

(Continued.)

In my hurry to get across to the main road—a trifle "mainer," at least, than the one I was on—I turned to my left, and took a straight route across an unused rice field—I presume it was too sticky to use—and landed up against a dyke or irrigation ditch just beside the "big" road, unobservable from where I had started. I concluded I could jump the ditch, for it looked shallow although full to the brim of water, if I could but get a start, but as a *start* was impossible I judged that it wouldn't hurt to wade, as I could get little wetter anyway. Without further ado I went in—counting on water coming up at least to my knees, I rolled my trousers up that far. As I stepped off the dry land-sp-sp-splash, I went in clear up to my neck and had to swim out! Oogh! the water was dirty! And the half brine ruined my good watch so that it hasn't run to this day, nor is it likely to. I came out, shook myself, and gave way to some expressions of feeling, but no turning back for me now. Fortunately I had landed on the home side of my trench, though it was mere chance that made it so—I lost sense of direction in my floundering to keep from drowning.

This did not end my troubles by a jug full, but I am not sure how much of this I can get you to believe, so I will rush on to the river, the last stream which separated me from home. It really didn't take me more than two hours to make the distance of a mile and a half from my trench to the river, though it seemed several years longer than that. Near the sea as it was it really formed part of the bay, and was covered with foaming white caps, and fearful to behold, but this was no time to turn back, and there across it lay home. However, to my enquiries concerning a boat I was turned a deaf ear; no one could or would cross that stream now, it was worth his life. So I ran up and down the bank in vain, and was just about to give up though I could see the smoke coming out of our chimney and knew that a change awaited me over there, when I met up with a drunken boatman who agreed for a fabulous sum to land me safe on the other side. He cooperated with his younger brother, who luckily was sober, and very reluctant to go though he had to obey his elder, and we got into a crazy old hulk, slid down the bank and were in the very middle of the frothing waves before one could think. The boat lunged to one side, came within a hair's breadth of capsizing, and by other actions sobered us all, but hardly had I had time to begin to regret my rash act when we pulled up at the compound landing with no more

serious dangers encountered, except that my man held me up for more money before I could even change my clothes.

As I have said, Annual Meeting was approaching, and some preparation was necessary. The next day the warm sun came out, and in my humble judgment the Korean rainy season was over—it had been a little tougher than usual, perhaps, but what is a country without some rain? I say, the rainy season was over in my judgment, but I was not alone, more than one old timer, Three Years, Five Years, even Ten and Twenty Years remarked that day and the next how lucky it was that we had gotten over with the rain before Annual Meeting. The third day was also clear, and it was on this day that the majority of us started out for the station where our meeting was to be held. We left our own station about four in the afternoon, and caught the night train; we were due to spend that night on the road and arrive the next afternoon.

Our party was composed of myself and several older missionaries, there being two ladies also. Ten Years brought his itinerating cot along, and we all had food for the night and morning, though some counted on supplementing this with Japanese food bought on the way. That night we composed ourselves for sleep as best we could—of course there are no sleepers—and did not fail to make good use of the time. The coaches were not uncomfortable, but a little cramped. About midnight I awoke; noting that we were still I went out to investigate, after having waited in vain for any movement. It was raining and blowing fearfully. I waked up some of my fellow passengers, and upon investigation we found that the rain up the road had started earlier that day, and there had occurred a washout ahead about nightfall too late to be mended. There we were stranded for the night, right out in the middle of the open country, for by some mistake we had left the last station before ascertaining the fact of the washout—it probably had not occurred when we were there—and when we tried to go back they found that the little bridge over which we had crossed half an hour before had gone down also. How our coach rocked and swayed in the wind that night! We worried little, however and slept as best we could, for surely the storm would be over soon. But the next morning things didn't look so very bright, the rain was still falling in torrents, and the rice fields were one sea of water.

We began to hoard our food; indications seemed to point to another night of it, and there was little chance to get about. So sure had we all been that the rain was over that we did not have an umbrella to our name, and one old rain coat was the extent of our protection from any fierce elements that we might have a desire to face. After further consultation and deep thought, we decided that there was no use trying to do anything, so we gave ourselves up for the day to such occupations and amusements as were possible. Not every train in Korea is without a diner, but on our branch line such a thing was unknown—nor was there food of any kind to be obtained outside of the little we had on hand. The natives had mostly deserted, many had gone the night before, and there were left only ourselves, an Englishman who was travelling for some firm as well as for pleasure—a semi-tourist—and two Korean Christians who

were on the way to the capital. These latter were from Ten-Years' field, and more or less belonged to our party anyway, and Sir Semi—T, after his food was gone at any rate, desired to join us, so in all there were quite a number of mouths to feed out of our fast decreasing store. We counted on being able to buy something nearby, and Five-Years, who possessed the rain coat, got up his courage and went on a tour, but with no more success than a report that there was *no* nearby, and the only thing available was water.

So the day passed and another night. The next morning the rain had slacked a trifle, and even if this were not true, a move was imperative, so sending F—Y out in his rain coat to obtain what travelling conveniences he could, we bundled up our necessities and prepared to leave our car. The tourist had to leave behind his heavy ware, and we discarded some things, too, so when Five Years came back we did not have more than a coolie load apiece, but since F—Y had succeeded in getting only one man and one donkey, we had to further change our plans. The ladies were to ride the donkey turn about, and this beast was also to carry a considerable part of the load. We were to take ourselves up the track, and hoped to make a Japanese village shortly, where we could obtain food, and possibly later, conveyances to our destination.

Lest you get tired of the mud and wet as we did ourselves, I will not bore you with our whole trip; two or three incidents will suffice to give you an example of what you may have hopes of meeting with during a season of rain in the land of Chosen. We had not gone far along our way when we came to the stream which had been the cause of our delay. All signs of any bridge were gone, and the water was rushing over the rocks with the force of a great river. It was too deep to ford, or to be carried across on the coolie's back, but at last we found a more or less shallow place where we decided to attempt it on the donkey's back, the coolie wading over and bringing the little burro back for us each in turn. Of course the ladies were to go first, and with no more than several shrieks at near tumbles into the frothing stream, they both got safely over; T—Y followed, then I myself, and may be some more of us, till at last it came Sir S—T's turn. Whether he had ever ridden I cannot say, but that he was not accustomed to rabbits for his steeds was plainly to be seen. He was by no means a small man, and in the first place he obtained a rather bad mount, his beast flopped out from under him three or four times. However, the coolie came to his rescue, and sent him off swaying like some massive statue set on too small a pedestal.

(To be Continued.)

N. Y. F.

THE CHIEF INTEREST OF THE CHURCH IN AMERICA IN THE CHURCH IN CHOSEN.

BY HARRY A. RHODES.

I have spoken a hundred and sixty different times on the work of the Church in Chosen, on twenty different subjects in seventy different places in a dozen different states to an aggregate attendance of about 20,000 people. It has been interesting to note what the things of most interest are to the church at home. Probably the three most frequent questions are:—"What is the climate?" "How does the war affect your work?" "What change has the annexation made?" As of yore the church at home is interested in the zeal with which the Korean Christians study the Bible, in how they walk long distances to Bible classes, in how they preach and pray, in the fact that the Koreans seem to have a special capacity for religion. They like to hear about the large attendance at prayer meetings, how the Korean Church officers assume responsibility in the absence of pastor, helper, or missionary to lead them. Keen interest is manifested in individual Koreans, officers, Bible women, and young people who have made good in the face of poverty, temptation and persecution. The union work among the different missions, the division of territory, the fact that we have but one song book and but one church newspaper are of special interest to the home church.

There is very lively interest if the casting out of demons is mentioned. But this is a subject the missionary always hesitates to mention because the exercise of this power belongs to the Koreans Christian themselves and because anything of the kind is so foreign to our American church life.

But over and above any of these things, the church at home is especially responsive when the missionary work of the Korean church is mentioned, and when it is suggested that the Koreans may be largely used in the evangelization of both the Japanese and the Chinese. This is the thing above all others that enlists the closest attention on the part of every audience. If this one thing can be demonstrated conclusively both the future of the Korean Church, and the support of mission work in Korea on the part of the church at home is assured and yet although the missionaries in Korea and the Korean Church leaders may think so, and although the church at home likes especially to hear such remarks, yet the fact remains that the missionaries to the Chinese and Japanese probably do not think the Koreans can be so used, the Chinese and Japanese Christians do not think so, and the Chinese and Japanese people themselves would not admit it for a minute.

However, it is quite probable that God has raised up the Korean Church for this purpose and in the writer's opinion it is for this we should work and pray. Jews, Genuts, Waldenses, Moravians, Armenians, Pilgrims, were not independent people nor powerful nations. He who chose the foolish, weak, base, despised things of the world to put to shame the wise and strong can use the Koreans in the evangelization of the Orient. So let us have faith that what has already happened many times in the history

of the church can happen again. Let us encourage the Korean Church to be a missionary church "first, last and all the time." Let us urge them to keep their own missionaries in China until the millennium if need be. Like Rome of old let us believe that while they are being assimilated they can do much in the work of assimilating the Japanese people into the Kingdom of our Lord and Saviour Jesus Christ. And finally let us see that one of the greatest opportunities of the Korean Church is in Manchuria where hundreds of thousands of Koreans, and ten thousand of them already Christians, are living side by side with the Chinese. I am heart and soul for the proposed new station in Manchuria of the Presbyterian Church, U.S.A. but I am not in favor of it if only the Koreans there are to be reached. In both this station and in the present Canadian Presbyterian Station in Manchuria there ought to be the closest comity relations between the missionaries in Chosen and the missionaries in Manchuria, and between the Korean Church and the Chinese Church. By all means let us not be afraid to dream and have visions and plan for big things. We have a great God to help us, who has given us a big job to do, and a wonderful leader, with all the dynamic power we can use. Of course let us be sensible and practical, and scientific in mission methods, but we need not lose the vision for all that.

THE FIRST FURLO.

After seven years of work on the Field, it was on furlo that there came the deep realization of the greatness of the task and of the privilege of being engaged in such a work. If the churches in America are getting closer to each other in this time of stress and strain, and it is sure that they are in some places, it is mission work that has had the greatest part in this achievement. When one is on furlo he is not a Methodist, a Presbyterian, or a Church of England man but a Missionary of the Cross. Members of all churches are glad to hear of his work and there is no denominational antagonism shown; on the contrary there is a fine fellowship that is helpful and inspiring and gives the missionary a feeling of support and of power.

Tho there is necessarily a certain strenuousness about a furlo, the home atmosphere is invigorating and one finds himself taking up old ways and trying to catch up with the new ways that have made their appearance during the time of absence. At times there is a lack of sympathy with the turn events have taken and the missionary feels behind the times, but in some respects he congratulates himself on the broader experience that has been granted him and has a vision of service that will last him thru the next seven years of work.

There seems to be a lamentable lack of interest in some places in the work of missions, but in most places it is more a lack of information that is evident. In spite of all the literature to be obtained so easily, it takes the personal touch to awaken interest. Unfortunately it is impossible for missionaries on furlo to visit every church in every Presbytery and

address every Missionary Society in existence. The most effective way we found of interesting people in the work was by giving them a view of the Korean mode of living. The value of a Korean costume can scarcely be estimated. Though it is not necessary on the Field to wear native clothing and eat native food to win the love and respect of the people, still it is an advantage sometimes to have a suit, and when guests come put it on; dress your children in their bright colored suits, get down on the floor and have a good time together. And here in the Homeland when Korea seems so far away, so unknowable, it is a great drawing card for old and young to announce that an entertainment will be given in costume showing scenes from Korean life. It is like a visit to the Orient a peep into a strange land and all who see say they are much benefited and much more interested in the work on account of having seen with their eyes and heard with their ears. The next furlo will see me well equipped with costumes for the family and a box of curios and small articles in every day use among the people, as large as my pocket book will allow.

For the information of any who may care to use this suggestion in the future I will add the Program we used at the above mentioned entertainments—

1. Introduction of Missionary to Audience as Mr. Kim—by Pastor or other member of church.
2. Short address by Mr. Kim in Korean, interpreted by Pastor or other member.
3. New Year's Day—Showing custom of paying respects to elders—Missionary's child or children also dressed in costume.
4. Korean Gentleman at Table.
5. Washing—Showing washing stick.
6. Ironing—Showing stone and sticks.
7. Mountain Long—Missionary's wife. No. 5, Part I, New Song-book.
8. Gentleman Reading—giving old-style sing-song method.
9. Tending Little Sister or Brother—Older Sister or Brother with younger sister or brother tied on back.
10. Old and New Lullaby—Missionary's wife.
 - (1) The old *자장*—patting baby on chest—and (2) The New Lullaby *장가집* No. 6, Part I.
11. Going to Church—Close by singing 137.

ADA HAMILTON CLARK.

THINGS KOREAN.

LONGEVITY OF KOREANS.

Generally speaking, says a local paper, Koreans seem to live longer than Japanese. According to returns taken in connection with the recent Coronation, four centenarians were discovered in a village in South Kyongsangdo. The statistics taken by the Home Office in Japan in 1903

show that centenarians dying that year numbered 146 out of the total Japanese population of 46,729,000. The statistics compiled by the Police Headquarters in 1914, however, put the total deaths of Korean centenarians for that year at 255, out of the total Korean population of 15,615,000. Taking these figures as authentic, this means that the Korean population is but one-third of the Japanese population, and yet the number of Korean centenarians is fairly double that of Japanese centenarians. By the way, the statistics relating to centenarians in Chosen taken in 1914 show that there were 77 males and 66 females between the ages of 100 and 110, and 50 males and 39 females between 110 and 120 years of age. Eight males and thirteen females were between 121 and 169 years old, and one male was reported being more than 181. The last mentioned is a Korean living in North Honkyongdo and if he is really so old as alleged he is undoubtedly the oldest man living in the world. It must be remembered, however, that as there was no reliable registration of births in old Korea, the above quoted report of so many aged Koreans is open to doubt.

SEOUL PRESS.

NOTES AND PERSONALS.

Vivian Scarth, aged one year and a half, a son of Dr. and Mrs. James S. Gale, was called Home, Tuesday, August 7th, 1917. The family was summering at Chempulpo when the little boy was attacked by dysentery. That all help might be availed of the sufferer was brought to Severance Hospital on Friday, August 3rd, but nothing could check the disorder.

A little daughter Mary Louise, was born to Rev. and Mrs. Billings in their home in Seoul, July 4th, 1917.

Rev. C. E. Sharp and family of Chair Yung left for furlo late in June.

Sailed from Yokohama for Vancouver on furlo July 14th, 1917, Rev. William M. Baird, D.D., of Pyengyang; Rev. and Mrs. Roger E. Winn, of Andong; Rev. and Mrs. H. W. Lampe and children, of Syen Chun; Miss Anna M. McKee, of Chair Yung and Miss Jane Samuel of Syen Chun.

Miss Carey Reynolds of Chunju, sailed in the above named party to pursue a course of study in the United States.

Sailed on *Empress of Japan*, July 25th, Rev. and Mrs. J. G. Holdcroft of Pyeng Yang. All the above named are of Presbyterian Mission.

Sailed July 11th by *Empress of Persia*, Dr. and Mrs. J. H. Wells associate missionaries of the Presbyterian Mission, who for many years were members of the Pyengyang Station and served the past two years as physician at the Suwan mines. Dr. Wells, in this time of stress, has gone to the United States to contribute, as physician, his "bit" in the great war in which his country has enlisted.

Of the Methodist Mission there sailed from Moji, July 6th. Dr. and Mrs. A. G. Anderson and two children and the Rev. G. M. Burdick, who left on regular furlo to return in the fall of 1918. Dr. W. C. Rufus and family sailed by the same vessel and were premanently withdrawing from the field.

Rev. C. D. Morris also of Methodist Mission is expected to return to Korea from furlo early in September and will be stationed at Wonju.

Mr. Bolling Reynolds, son of Dr. W. D. Reynolds of Chunju, has decided to devote his life as a foreign missionary to the uplift of the Korean people. All missionaries in Korea most cordially congratulate both the young man and his parents.

Rev. E. M. Cable has had the degree "Doctor of Divinity" conferred upon him by his *Alma Mater*.

Fifty people were sojourning at Sorai Beach the middle of July. It was expected that double that number would, at one time during August, be assembled in that place.

ERRATUM.

In the July number in Dr. Hardie's article on Karuizawa the rates for rent of cottages should read, "varying from \$50 to \$75 (gold)."

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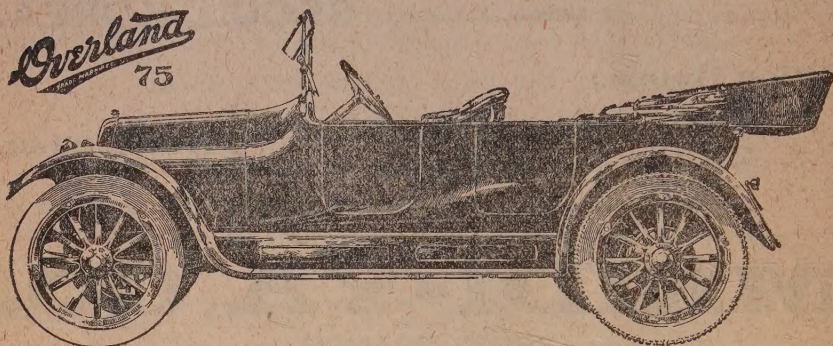
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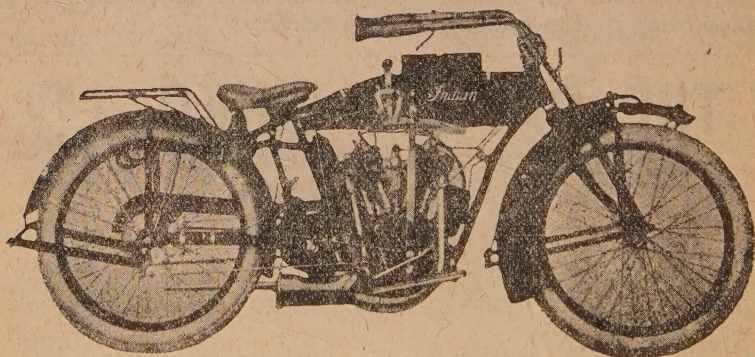
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